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Dedication

To Our Divine Mother
The Supreme Goddess
Tripurasundari
is
This Work
humbly dedicated

LETTERS

Ananda Kutir Post
RISHIKESH

ॐ

5th July 1941

O Tripura Sundari!

O Adorable Mother! I bow to Thee. Without Thy grace no one can get success in spiritual Sadhana and salvation in the end.

O Compassionate Mother! Thou art and ocean of mercy. Bless me. If I get a drop from that ocean will it dry up?

O my Sweet Mother! Guide me. Protect me. Save me. I am Thy child.

Jeya Tripura Sundari!

Salutations

Sivananda

Ananda Kutir Post
RISHIKESH

ॐ

6th August 1941

Dear Narayan,

Bhakti is supreme love of God. It is the Kohinoor in the crown of devotees. It blooms afterwards into Gyana. It leads to immortality or God-realisation.

Cultivate through Satsang, Japa, Kirtan, prayer, meditation and service of Bhaktas.

Life without devotion is real death. Remember Prahlad, Dhruva, you will draw inspiration.

Worldliness, vasanas, cravings, pride, attachment, egoism and lust are enemies of devotion. Kill them. Do total self surrender unto the Lord.

May your heart be filled with devotion? May you abide in the Lord for ever and ever?

Sivananda

PRAYER

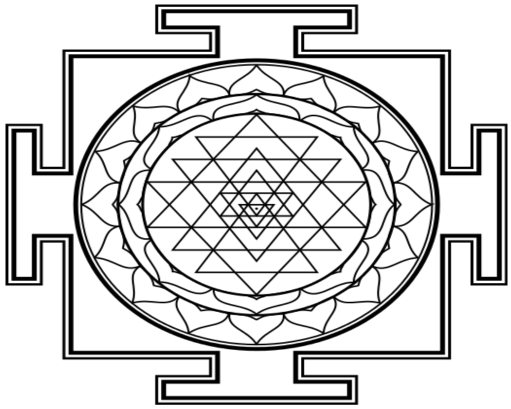
सर्व मङ्गल माङ्गल्ये शिवे सर्वार्थ साधिके ।
शरण्ये त्र्यम्बके गौरी नारायणी नमोस्तुते ।।

Sarva Mangala Mangalye Shive Sarvartha Sadhike;
Sharanye Tryambake gouri Narayani Namostute.

Our prostrations to Thee, Oh Devi All Auspicious One, giver of success and prosperity, the abode of the helpless, the One with three eyes and of white colour, consort of Lord Narayana.

Adorations to the World-mother (Jagan Mata) who creates, preserves or sustains this universe through Her Shakti and bestows perennial joy and Supreme Peace to Her devotees.

SRI CHAKRA



तान्होवाच भगवाञ्श्रीचक्र ब्याख्यास्याम इति। त्रिकोणं त्र्यत्रं कृत्वा तरन्तमध्यवृत्तमनयष्टिरेखामाकृष्य विशालं नीत्वाऽग्रतो योनि कृत्वा पूर्वयोन्यग्ररुपिणी मानष्टि तां सर्वोद्धुं नीत्वा योनि कृत्वाद्यं त्रिकोणं चक्रं भवति। द्वितीयनन्तरालं भवति। तृतीयमष्टयोन्यकितं भवति। अथाष्टारचक्राद्यन्तविदिफकोणाग्रतो रेखां नीत्वा साध्याद्याकर्षण बद्धरेखां नीत्वेत्येवमयोर्ध्वसंपुटयोन्यकितं कृत्वा कक्षाभ्य अवगरेखाचतुष्टयं कृत्वा यथाक्रमेण मानयष्टिद्वयोन दशयोत्यकितं चक्रं भलति। अनेनैव प्रकारेण पुनर्दशारचक्रं भवति । मध्यात्रिकोणाग्रचतुष्टयाद्रखाचराकोणेष संयोज्य तहशारांशती नीतां मान यष्टिरेखां योजयित्वा चतुर्दशारं चक्रं भवति। ततोऽष्टपत्र संवृतं चक्र

भवति । षोडशपत्रसंवृतं चक्रं चतुरि भवति। ततः पाथिव चक्र चतुरि भवति। एवं सृष्टियोगेन चक्रं व्याख्यातम् ।।

देवीसूक्तम्

ॐ अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ।।१।।

अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम् ।
अहं दधामि द्रविणं हविष्मते सुप्राव्ये यजमानाय सुन्वते ।।२।।

अहं राष्ट्री संगमनी वसूनां चिकितुषो प्रथमा यज्ञियानाम् ।
तां मा देवा व्यदधुः पुरुत्राभूरिस्थात्रां भूर्यावेशयन्तीम् ।।३।।

मया सो अन्नमत्ति यो विपश्यति यः प्राणिति य ईं ऋणोत्युक्तम् ।
अमन्तवो मां त उपक्षियन्ति श्रुधि श्रुत श्रद्धिवं ते वदामि ।।४।।

अहमेव स्वयमिदं वदामि जुष्टं देवेभिरुत मानुषेभिः ।
यं कामयते तं तमुग्रं कृणोमि तं ब्रह्माणं तमृषि तं सुमेधाम् ।।५।।

अहं रुद्राय धनुरातनोमि ब्रह्मद्विषे शरवे हन्तवा उ ।
अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आविवेश ।।६।।

अहं सुवे पितरमस्य मूर्धन् मम योनिरप्स्वन्तः समुद्रे।
ततो वितिष्ठे भुवनानु विश्वोता{ द्यां वह्मणोपस्पृशामि ।।७।।

अहमेव वात इव प्रवाम्यारभमाणा भुवनानि विश्वा ।
परो दिवापर एना पृथिव्यैतावती महिना संबभूव ।।८।।

इति ऋग्वेदोक्तं देवीसूक्तं समाप्तम् ।

SAKTI-YOGA PHILOSOPHY

Salutations to the Divine Mother

Sakti is Chidroopini. She is pure, blissful consciousness. She is the Mother of nature. She is nature itself. She is the power of Lord Siva or Brahma. She runs this world-show. She maintains the sportive play or Lila or of the Lord. She is Jagad Janani (creator of the world), Mahishasuramardinee (destroyer of Mahishasura), Bhrantinashini (destroyer of illusion or Avidya), and Daridryanashini (destroyer of poverty).

Devi is Sakti of Lord Siva. She is Jada Sakti and Chit Sakti. She is Iccha Sakti, Kriya Sakti and Jnana Sakti. She is Maya Sakti. Sakti is Prakriti, Maya, Mahamaya, Sri Vidya. Sakti is Brahman itself. She is Lalita, Kundalini, Rajeshwari and Tripurasundari, Sati, Parvari. Sati manifested to Lord Siva in the ten forms as the Dasa Maha Vidya, viz.,

Kali, Bagalamukhi, Chinnamasta, Bhuvaneswari, Matangi, Shodasi, Dhoomavati, Tripurasundari, Tara and Bhairavi.

Worship of Sakti or Saktism is one of the oldest and most widespread religions in the world. Everybody in this world wants power, loves to possess power. He is elated by power. He wants to domineer over others through power. War is the outcome of greed for power. Scientists are followers of Saktism. He who wishes to develop will-power and a charming personality is a follower of Saktism. In reality, every man in this world is a follower of Saktism.

Scientists say now that everything is energy only and that energy is the physical ultimate of all forms of matter. The followers of the Sakta school of philosophy have said the same thing long ago. They further say that this energy is only a limited manifestation of the Infinite Supreme Power or Maha Sakti.

Sakti is always with Siva. They are inseparable like fire and heat. Sakti evolves Nada and Nada Bindu. The world is a manifestation of Sakti. Suddha Maya is Chit Sakti. Prakriti is Jada Sakti. Nada, Bindu and the rest are only names for different aspects of Sakti.

The countless universes are only dust of Divine Mother's holy feet. Her glory is ineffable. Her splendour is indescribable. Her greatness is unfathomable. She leads the individual soul from Chakra to Chakra, from plane to plane and unifies him with Lord Siva in the Sahasrara.

The body is Sakti. The needs of the body are the needs of Sakti. When man enjoys it is Sakti who enjoys through him. His eyes, ears, hands and feet are Hers, She sees through his eyes, works through his hands, and hears through his ears, Body, mind, Prana, egoism, intellect, organs and all the other functions are Her manifestations.

Saktism speaks of personal and the impersonal aspects of Godhead. Brahma is Nishkala or without Prakriti and Sakala or with Prakriti. The Vedantin speaks of Nirupadhika Brahman (pure Nirguna, Brahma without Maya) and Sopadhika Brahma (with Upadhi or Maya) or Saguna Brahman. It is all the same. Names only are different. It is a play of words of Sabda Jalam. People fight on words only and carry on lingual warfare—hair-splitting, logical chopping and intellectual gymnastics. In reality the essence is one. Clay only is the truth. All modifications such as pot, etc., are in name only. In Nirguna-Brahma Sakti it is potential whereas in Saguna-Brahma it is kinetic or dynamic.

The basis of Saktism is the Veda. Saktism upholds that the only source and authority (Pramana) regarding transcendental or supersensual matters such as the nature of Brahman, etc., is Veda. Saktism is only Vedanta. The Saktas have the same spiritual experience as that of a Vedantin.

The Devi-Sookta of the Rig-Veda, the Sri Sookta, Durga Sookta, Bhoo Sookta, and Neela Sookta, and the specific Sakta Upanishads such as Tripuratapini Upanishad, Sitopanishad, Devi Upanishad, Saubhagya-Upanishad, Saraswati Upanishad, Bhavanopanishad, Bahvrichopanishad, etc., emphatically declare about the Mother aspect of God. The Kena Upanishad also speaks of Uma Hemavathi who imparted wisdom of the Self to Indra and the Devas.

Divine Mother is everywhere triple. She is endowed with the three gunas, viz., Sattwa, Rajas, Tamas. She manifests as will (Iccha-Sakti), action (Kriya Sakti) and knowledge (Jnana Sakti). She is Brahma Sakti (Saraswati) in conjunction with Brahma; Vishnu Sakti (Lakshmi) in conjunction with Lord Vishnu; Siva Sakti (Gouri) in conjunction with Lord Siva. Hence she is called Tripurasundari.

The abode of Tripurasundari the Divine Mother is called Sri Nagara. This magnificent abode is surrounded by twenty-five ramparts which represent the twenty-five Tattwas. The resplendent Chintamani palace is in the middle. The Divine Mother sits in the Bindu Peetha in Sri Chaka in that wonderful palace. There is a similar abode for Her in the body of man also. The whole world is Her body. Mountains are Her bones. Rivers are Her veins. Ocean is Her bladder. Sun and moon are Her eyes. Wind is Her breath. Agni is Her mouth.

The Sakta enjoys Bhukti (enjoyment in the world) and Mukti (liberation from all worlds). Siva is an embodiment of Bliss and Knowledge. Siva Himself appears in the form of man with a life of mixture of pleasure and pain. If you remember this point always, all dualism, all hatred, jealousy, and pride will vanish. You must consider every human function as worship or a religious act. Answering calls of nature, micturition, talking, eating, seeing, hearing, become worship of Lord if you develop the right attitude. It is Siva who works in and through man. Where then is egoism of individuality? All human actions are divine actions. One universal life throbs in the hearts of all, sees in the eyes of all, works in the hands of all, hears in the ears of all. What magnanimous experience it is, if one can feel this by crushing this little ‘I’! The old Samskaras, the old Vasanas, the old habits of thinking, stand in the way of your realising this Experience-Whole.

The aspirant thinks that the world is identical with the Divine Mother. He moves about thinking his own form to be the form of the Divine Mother and thus beholds oneness everywhere. He also feels that the Divine Mother is identical with Para Brahman.

The advanced Sadhak feels "I am the Devi and the Devi is in me." He worships himself as Devi instead of adoring any external object. He says "Saham", "I am She" (Devi).

Saktism is not mere theory or philosophy. It prescribes systematic Sadhana of Yoga, regular discipline according to the temperament, capacity and degree of evolution of the Sadhak. It helps the aspirant to arouse the Kundalini and unite Her with Lord Siva and to enjoy the Supreme Bliss of Nirvikalpa Samadhi. When Kundalini sleeps man is awake to the world. He has objective consciousness. When she awakes, he sleeps. He loses all consciousness of the world and becomes one with the Lord. In Samadhi the

body is maintained by the nectar which flows from the union of Siva and Sakti with Sahasrara.

Guru is indispensable for the practice of Sakti Yoga Sadhana. He initiates the aspirant and transmits the divine Sakti.

Physical contact with a female is grass Maithuna. This is due to Pasu Bhava or animal disposition or brutal instinct. Mother Kundalini Sakti unites with Lord Siva in Sahasrara during Nirvikalpa Samadhi. This is real Maithun or blissful union. This is due to Divya Bhava or divine disposition. You must rise from Pasu Bhava to Divya Bhava, through Sat Sang, service of Guru, renunciation and dispassion, discrimination, Japa and meditation.

Worship of the Divine Mother with intense faith and perfect devotion and self-surrender will help you to attain Her grace. Through Her grace alone you can attain knowledge of the Imperishable.

Glory to Sri Tripurasundari, the World-Mother, who is also Raja-Rajeshwari and Lalita Devi. May Her blessings be upon you all!!!

INTRODUCTION
I

Mother worship is the worship of God as the Divine Mother, *Sri Mata*. Sakti is the power of the Lord or the cosmic energy. Sakti is the energy aspect of Ishwara or the Lord. Sakti is inherent in God. Just as you cannot separate heat from fire, so also you cannot separate Sakti from God, the Sakta, or the Possessor of Sakti. Sakti and Sakta are one. They are inseparable. Worship of Durga or Parvati or Kali is worship of Lord Siva. The Divine Mother, in Her aspect of Durga, is represented as having ten different weapons in her ten hands, and as sitting on a lion.

Electricity, magnetism, force, heat, light, the five elements and their combinations are all external manifestations of Sakti. Intelligence, discrimination, psychic power and will are all Her internal manifestations. She keeps up the Lila of the Lord through the three Gunas, Sattva, Rajas, and Tamas. Vidya, Santi, lust, anger, greed, egoism and pride are all Her forms. Her manifestations are countless. Durga, Kali, Bhagavati, Bhavani, Ambal, Ambika, Jagadamba, Kameswari, Ganga, Uma, Chandi, Chamunmdi, Lalita, Gouri, Kundalini, Tara, Rajeswari, Tripurasundari, etc., are all Her forms. She is Para Sakti, Radha, Durga, Lakshmi, Saraswati and Savitri are the five Prakritis. She is worshipped, during the nine days of the Dussera, as Durga, Lakshmi and Saraswati.

She lies dormant in the Muladhara Chakra in the form of a serpentine power or coiled up energy known as the ‘Kundalini Sakti’. She is at the centre of the life of the universe. She is the primal force of life that underlies all existence. She vitalises the body through the Sushumna Nadi and nerves. She nourishes the body with chyle and blood. She vitalises the universe through Her energy. She is the energy in the Sun, the fragrance in the flowers, the beauty in the landscape, the Gayatri or the Blessed Mother in the Vedas, colour in the rainbow, intelligence in the mind, potency in the homeopathic pills, power in Makaradhwaja and gold oxide, will and Vichara Sakti in sages, devotion in Bhaktas, Samyama and Samadhi in Yogins.

You are more free with your mother than with anybody else. You open your heart more freely to your mother than to your father. *Na Matuh Paramadaivatam*—there is no other God greater than the Mother. It is the mother who protects you, nourishes you, consoles you, cheers you and nurses you. She is your first Guru. The first syllable which almost every quadruped or human being utters is the beloved name of the Mother (*Ma*). She sacrifices her all for the sake of her children.

A child is more familiar with the mother than with the father, because the former is very kind, loving, tender, affectionate and looks after the wants of the child. Whenever the child wants anything, it runs with out-stretched hands to the mother, rather than to the father. If she hears the cry of the child, she leaves her domestic work and runs immediately to look after the child. In the spiritual field also, the aspirant or the devotee—the spiritual child—has intimate relationship with the Mother Durga than with the Father Siva. Lord Siva is quite indifferent to the external world. He is a Tyagi and a Virakta. He wears the garland of skulls of His devotees, rubs the whole body with Vibhuti or holy ash and remains in the crematorium in an intoxicated state. He is absorbed in contemplation of the Self. He remains in a state of Nirvikalpa Samadhi. He has handed over the power-of-attorney to His consort, Durga. It is Mother Durga only who looks after the affairs of the world. Lord Siva (*Purusha*) gazes at Prakriti (*Durga*) His Sakti. She engages Herself in creation, preservation and destruction.

It behoves, therefore, that the aspirant should approach the Mother first, so that she may introduce Her spiritual child to the Father for its illumination or Self-realisation. That is the reason why the devotees have placed Radha, Sita, Gouri, first in the jugal names viz: Radha Krishna, Sita Rama, Gauri Sankar, Uma Sankar, Bhawani Sankar, Lakshmi Narayana.

The Upasana or worship of Devi or Universal Mother leads to the attainment of knowledge of the Self. The story in the *Kenopanishad* known as 'Yaksha Prasna' supports this view, where Uma taught the Truth to the Devas.

In a fight with the Asuras, the Devas were victorious. The Devas thought that this was due to their own power or prowess and forgot that it was divine help which brought victory to them. Brahman therefore wanted to teach them a lesson. He knew that this idea had puffed them up with vanity and so he appeared before them in a huge form as a Yaksha whose beginning or end was not visible. The Devas did not know Him. They spoke to Agni thus, "O Jataveda! Find out what this great Spirit is." He said, "Yes". Agni ran up to Brahman who questioned, "Who art Thou"? He replied "I am verily Agni, I am verily Jataveda". Brahman asked Agni, "What power hast thou?" Agni replied, "I can burn whatsoever there is on earth." Brahman placed a blade of grass before Agni and said, "Burn this." Agni approached it with all his power. He could not burn it. Next came Vayu, the God of Wind. Brahma asked Vayu, "What power hast thou?" Vayu replied, "I can blow away the whole universe and all that is on the earth." Brahman placed a blade of grass before Vayu and said, "Blow this away." Vayu approached it with all his power and was not able to make it move even an inch from its place. Last of all, Indra, the chief of the Devas himself came. But when he reached the spot, he found that the Yaksha had vanished. Indra was in a great dilemma. He was confused and perplexed. When he was standing there bewildered and ashamed, Uma (Himavati), the daughter of Himavat (Himalayas) and consort of Lord Siva, appeared before him and revealed to him the real identity of the Yaksha. Then only Indra knew the Spirit to be Brahman. He verily became excellent before the other Gods on account of the grace of Mother Uma.

Mother's grace is boundless. Her mercy is illimitable. Her knowledge is infinite. Her power is immeasurable. Her glory is ineffable. Her splendour is indescribable. She gives you Bhukti (material prosperity) and Mukti (liberation) also. Approach Her with an open heart. Lay bare your heart before Her with frankness and humility. Be as simple as a child. Kill ruthlessly egoism, cunningness, selfishness and crookedness. Make a total, unreserved ungrudging surrender to Her. Sing Her praise. Repeat Her name. Worship Her with faith and unflinching devotion. Do special Pooja on Navaratri days. Navaratri is the most suitable occasion for doing intense Sadhana. Those nine days are very sacred to Devi. Plunge yourself in Her worship. Do Anushthan. Devi fought with Bhandasura and his forces for nine days and nine nights. The war ended on the evening of the tenth day known as 'Vijaya Dasami'. Or the day of Victory. Akshara Abhyasa for children is done on the 'Vijaya Dasami' day. Aspirants are initiated on this day. The beginning of learning of any science is done on this most auspicious day. It was on this day that Arjuna worshipped the Devi before starting the fight against the Kauravas in the field of Kurukshetra.

May the Divine Mother Durga establish righteousness or Dharma in the world! May She destroy all dark hostile forces that disturb the peace of the world! May She soon bring this great war to an end! May She remove all sorts of epidemics and famines from the land! May She bring supreme peace, prosperity and undying bliss to all Her children of this world! May She transmute the Asuras or the demons or people with diabolical

tendencies into Sattvic men! May She annihilate the Asuric tendencies such as, lust, anger, pride, hypocrisy, etc., in human beings, which represent Madhu Kaitabha, Mahisha, Shumbha and Nishumbha!

May She give the milk of divine wisdom to Her children and lift them up to the magnanimous heights of divine splendour and glory, the imperishable state of Kaivalya and eternal sunshine!

II

"Saundarya Lahari" means "the Wave of Beauty" because it gives a description of the physical beauty or the bodily perfection of the Devi's form (Sthularupa). "Ananda Lahari" means "the Wave of Bliss". The first forty-one stanzas encompass the "Ananda Lahari" and the other verses constitute "Saundarya Lahari". The author of this wonderful book is Sri Sankaracharya, the great intellectual genius and Vedantic preacher of Southern India, who was born at Kaladi (Malabar). Among the hymns addressed to Devi, the "Saundarya Lahari" occupies an unprecedented position. It is one of the most inspiring of devotion poems.

"Ananda Lahari" deals with the Kundalini Yoga and the Chakras and other Tantrik subjects. It is a very important work on Tantra Sastra. It contains the essence of *Sri Vidya* in a nutshell. Hence, it has got the largest number of commentaries.

"Ananda Lahari" is a Tantrik text which deals with the worship of the Supreme Being in Its (feminine) aspect of the Sakti or power or the creative energy known as *Sri Vidya*. Practice of *Sri Vidya* is adopted by many people in Southern India, particularly in Malabar.

"Ananda Lahari" is universally recognised as an ancient and authoritative Tantrik work. There are thirty-five commentaries on this book. This book is of immense value to all students of the Agama. Lakshmidhara, Bhaskararaya, Kaivalyasrama, Chyutananda, Kameswara Swami are the chief commentators on this work.

"Ananda Lahari" contains beautiful poems which contains Stotras or hymns in praise of Devi or the Goddess Tripura-Sundari. The stanzas exhibit the highest flights of imagination, remarkable devotional fervour, the exquisite touches of poetical fancy and an insight into the secrets of the Agamas and the Tantras. The stanzas contain various Mantras or mystic formula, along the Yantras or diagrams, for worship of Devi and for the attainment of various Siddhis or powers.

Worship of Devi in the form of *Sri Vidya* is of two kinds, viz., internal, for advanced students, and external, for the less evolved students. In the internal form of worship there are neither rituals nor ceremonies. The Supreme Being, in the aspect of Siva united with the Sakti, is worshipped at the various centres of energy of the human body or Chakras or lotuses. Those who perform the internal mode of worship believe in the identity of Siva and Sakti, in the awakening of Kundalini and in taking it up, through the

various Chakras, to Sahasrara or the thousand-petalled lotus, through worship, Japa of Mantra, where the individual soul unites with the Supreme Soul.

In the external form of worship the Sri Chakra is worshipped. Yantra is inscribed on the Bhurja leaf of gold or other metallic plates. Mantras are respected with gestures, postures, waving of light or Arathi and offerings of incense. Naivedya or various sorts of food or Prasad.

Sri Chakra is the highest point or acme to which Yoga practices can lead. When you attain perfection in *Sri Vidya*, there is nothing more left for you to gain by the practice of Yoga. Sri Chakra with forty-three triangles is the mansion of the Devi. In the Sri Chakra (Nagara), in the centre between the seventeenth and eighteenth walls, is the seat of Vishnu; between the sixteenth and seventeenth is that of Brahma; between the fourteenth and the fifteenth is that of Indra and other Lokapalas (protectors of the world). All these reside (in their respective places) for the sake of worshipping Devi. The 'Devi Bhagavata Purana' says: "Brahma, Vishnu, Indra, Varuna, Yama, Vayu, Agni, Kubera, Tvashta, Pusha, Aswins, Bhaga, Adityas, Vasus, Rudras, Viswadevas, Marutganas, all these meditate on Devi, the cause of creation, preservation, and destruction."

Outside and beyond the countless myriads of worlds' systems, in the centre of the Ocean of Nectar, more than a thousand crores in extent, in the Gem Island (Ratnadwipa), a hundred crores in area, the lamp of the world, there is the supreme city of *Sri Vidya*, three lacs of Yojanas in height and adorned with twenty-five walls representing the twenty-five Tattvas.

Each verse has a Yantra with Bija Aksharas and a prescribed course of worship. The Bija Aksharas and Yantra are inscribed on a gold or copper plate. The food offerings to the Devi vary, according to the mode of worship and the purpose. There is a definite distinctive aim to be achieved by a particular mode of worship with a particular Yantra and a particular mode of worship with a particular Yantra and a particular offering. The days of worship also vary, from 4 to 180 days. Wealth, learning, lordship, success in enterprise, mastery over the enemy, eradication of incurable ailments, etc., can be attained by worship of Devi, in different Yantras, with different Bija Aksharas and different offerings. Worldly people generally use the verses of this hymn for invoking the Devi for the fulfilment of worldly desires. Success depends upon the faith and devotion of the aspirant. If there is any delay in the attainment of the specific fruit, you will have to worship for some more days with intense devotion. These verses can help you in the attainment of the final beatitude of life also, if you seek that alone from the Divine Mother.

Above Sakti and Siva, various manifestations of Para Sakti and of Sada Siva exist. The body of Maha-Sakti or Para-Sakti is formed of pure and concentrated Sattva without any admixture of Rajas and Tamas. The other Saktis have merely a preponderance of the Sattva over Rajas and Tamas and not pure Sattva. Therefore She is the highest, the prototype of Para-Brahman.

The different Saktis are: Para Sakti, Adi Sakti, Iccha Sakti, Kriya Sakti, Jnana Sakti, Bala, Tripurasundari, Raja-Rajeswari, Annapurna, Gayatri, Savitri, Kundalini and many others. Though each name produces a specific result, yet it may also produce a general result. You may repeat any one of the names of the Devi. If you wish to obtain a particular fruit, you must invoke the Goddess by the corresponding name.

Just as the fruit is hidden in the seed, butter in milk, virility in boyhood, so also various Saktis remain latent in man on account of ignorance. If you purify your mind and practise concentration and meditation, all these powers will shine forth.

The highest fruit of meditation or Upasana is the identity or non-distinction with the object meditated upon. The meditator and the meditated become one. The devotee of Devi attains realisation of oneness with Devi through intense Upasana or worship.

The ‘Kurma Purana’ says, "Water is able to quench the fire, the presence of the Sun to dispel darkness, and the repetition of the names of Devi to destroy the multitude of sins in the Kali age." The ‘Brahma Purana’ says, "Those who worship the supreme Sakti, whether regularly or irregularly, are not entangled in Samsara. There is no doubt, they are the liberated souls."

III

A study of "Ananda Lahari" daily in the early morning will be a great help to all who desire material as well as spiritual progress. Get up early in the morning at 4 a.m. Have your bath and other purificatory acts. Then perform your Nityakarma in a separate Pooja room. Place therein the photos of your Ishta Devata, your Guru and that of Tripurasundari, the World Mother and generatrix of this universe in whose praise "Ananda Lahari" is sung. After performing your Nityakarma have a full reading of "Ananda Lahari" with extreme faith and devotion. Keep a ghee lamp burning throughout your Pooja time. In the end, wave lights, burn incense and camphor before the Devi, your Ishta Devata and others. Place the offerings of cocoanut, honey, milk, fruits, etc., before the deity and take the sacred Prasad. If you are not able to read the whole "Ananda Lahari" daily, study at least five Slokas or even one Sloka with intense faith and devotion. Do this regularly without fail.

This will relieve you of all pains, miseries and tribulations. You will attain high position and success in life and ultimately attain Sayujya Mukti also as stated in stanza 22. Pray to Mother Goddess with a melting heart, with faith and devotion. I assure you, you will have rapid success in life and spiritual progress.

ANANDA KUTIR
RISHIKESH
1st March 1941

Swami Sivananda

आनन्द लहरी

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं
न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि ।
अतस्त्वामाराध्यां हरिहरविरिञ्चादिभिरपि
प्रणन्तुं स्तोतुं वा कथमकृतपुण्यः प्रभवति ।। १ ।।

तनीयांसं पांसुं तव चरणपङ्केरुहभवं
विरिञ्चिः संचिन्वन्विरचयति लोकानविकलम् ।
वहत्येनं शौरिः कथमपि सहस्रेण शिरसां
हरः संक्षुद्यैनं भजति भसितोद्भूलनविधिम् ।। २ ।।

अविद्यानामन्तस्तिमिरमिहिरद्वीपनगरी
जडानां चैतन्यस्तबकमकरन्दमुतिझरी ।
दरिद्राणां चिन्तामणिगुणनिका जन्मजलधौ
निमग्नानां दंष्ट्रा मुररिपुवराहस्य भवति ।। ३ ।।

त्वदन्यः पाणिभ्यामभयवरदो दैवतगणस्त्वमेका
नैवासि प्रकटितवराभीत्यभिनया ।
भयात्त्रातुं दातुं फलमपि च वाञ्छासमधिकं
शरण्ये लोकानां तव हि चरणावेव निपुणौ ॥ ४ ॥

हरिस्त्वामाराध्यप्रणतजनसौभाग्यजननी
पुरा नारीभूत्वा पुररिपुमपि क्षोभमनयत् ।

स्मरोऽपि त्वां नत्वा रतिनयनलेह्येन वपुषा
मुनीनामप्यन्तः प्रभवति हि मोहाय महताम् ।। ५ ।।

धनुः पौष्पं मौर्वी मधुकरमयी पञ्च विशिखा
वसन्तः सामन्तो मलयमरुदायोधनरथः ।
तथाऽप्येकः सर्वं हिमगिरिसुते कामपि कृपामपाङ्गात्ते
लब्ध्वा जगदिदमनको विजयते ।। ६ ।।

क्वणत्काञ्चीदामा करिकलभकुम्भस्तननता
परिक्षीणा मध्ये परिणतशरच्चन्द्रवदना ।
धनुर्बाणान्पाशं सृणिमपि दधाना करतलैः
पुरस्तादास्तां नः पुरमथितुराहोपुरुषिका ।। ७ ।।

सुधासिन्धोर्मध्ये सुरविटपिवाटीपरिवृते
मणिद्वीपे नीपोपवनवति चिन्तामणिगृहे ।
शिवाऽऽकारे मञ्चे परमशिवपर्यङ्कनिलयां
भजन्ति त्वां धन्याः कतिचन चिदानन्दलहरीम् ।। ८ ॥

महीं मूलाधारे कमपि मणिपूरे हुतवहं
स्थितं स्वाधिष्ठाने हृदि मरुतमाकाशमुपरि ।
मनोऽपि भ्रूमध्ये सकलमपि भित्वा कुलपथं
सहस्रारे पद्मे सह रहसि पत्या विहरसे ।।९।।

सुधाधाराऽऽसारैश्चरणयुगलान्तर्विगलितैः
प्रपञ्चं सिञ्चन्ती पुनरपि रसाम्नायमहसः ।

अवाप्य स्वां भूमिं भुजगनिभमध्युष्टवलयं

स्वमात्मानं कृत्वा स्वपिषि कुलकुण्डे कुहरिणि ।। १० ।।

चतुर्भिः श्रीकण्ठैः शिवयुवतिभिः पञ्चभिरपि
प्रभिन्नाभिः शंभोर्नवभिरपि मूलप्रकृतिभिः ।
चतुश्चत्वारिंशद्वसुदलकळाश्रत्रिवलयत्रिरेखाभिः
सार्धं तव शरणकोणाः परिणताः ।। ११ ।।

त्वदीयं सौन्दर्यं तुहिनगिरिकन्ये तुलयितुं
कवीन्द्राः कल्पन्ते कथमपि विरिञ्चिप्रभृतयः ।
यदालोकौत्सुक्यादमरललना यान्ति मनसा
तपोभिर्दुष्प्रापामपि गिरिशसायुज्यपदवीम् ।। १२ ।।

नरं वर्षीयांसं नयनविरसं नर्मसु जडं
तवापाङ्गालोके पतितमनुधावन्ति शतशः ।
गलद्वेणीबन्धाः कुचकलशविस्रस्तसिचया
हठात्त्रुट्यत्काञ्चयो विगलितदुकूला युवतयः ।।१३।।

क्षितौ षट्पञ्चाशद्विसमधिकपञ्चाशदुदके
हुताशे द्वाषष्टिश्चतुरधिकपञ्चाशदनिले ।
दिवि द्विःषट्त्रिंशन्मनसि च चतुःषष्टिरिति ये
मयूखास्तेषामप्युपरि तव पादाम्बुजयुगम् ।। १४ ।।

शरज्योत्स्नाशुभ्रां शशियुतजटाजूटमुकुटां
वरनासत्राणस्फटिकघटिकापुस्तककराम् ।

सकृन्नत्वा नत्वा कथमिव सतां संनिदधते
मक्षीरद्राक्षामधुरिमधुरीणा फणितयः ।।१५।।

कवीन्द्राणां चेत:कमलवनबालातपरुचिं
भजन्ते ये सन्तः कतिचिदरुणामेव भवतीम् । विरिश्चिप्रेयस्यास्तरुणतरशृङ्गारलहरीगभीराभिर्वाग्भिर्विदधति
सतांरञ्जनममी ।।१६।।

सवित्रीभिर्वाचां शशिमणिशिलाभरुचिभिर्वशिन्याद्याभिस्त्वां
सह जननि संचिन्तयति यः।
स कर्ता काव्यानां भवति महतां भङ्गिरुचिभिः

वचोभिर्वाग्देवीवदनकमलामोदमधुरैः ।।१७।।

तनुच्छायाभिस्ते तरुणतरणिश्रीसरणिभिदिवं
सर्वामुर्वीमरुणिमनिमग्नां स्मरति यः ।
भवन्त्यस्य त्रस्यद्वनहरिणशालीननयनाः
सहोर्वश्या वश्याः कति कति न गीर्वाणगणिकाः ॥१८ ।।

मुखं बिन्दुं कृत्वा कुचयुगमधस्तस्य तदधो
हरार्धं ध्यायेद्यो हरमहिषि ते मन्मथकलाम् ।
स सद्यः संक्षोभं नयति वनिता इत्यतिलघु
त्रिलोकीमप्याशु भ्रमयति रवीन्दुस्तनयुगाम् ।।१९।।

किरन्तीमङ्गेभ्यः किरणनिकुरुम्बामृतरसं
हृदि त्वामाधत्ते हिमकरशिलामूर्तिमिव यः ।

स सर्पाणां दर्प शमयति शकुन्ताधिप इव
ज्वरप्लुष्टान्दृष्ट्या सुखयति सुधाऽऽधारसिरया ॥२०॥

तडिल्लेखातन्वीं तपनशशिवैश्वानरमयीं
निषण्णां षण्णामप्युपरि कमलानां तव कलाम् ।
महापद्माटव्यां मृदितमलमायेन मनसा
महान्तः पश्यन्तो दधति परमाह्लादलहरीम् ।।२१।।

भवानि त्वं दासे मयि वितर दृष्टिं सकरुणामिति
स्तोतुं वाञ्छन्कथयति भवानि त्वमिति यः ।
तदैव त्वं तस्मै दिशसि निजसायुज्यपदवीं
मुकुन्दब्रह्मेन्द्रस्फुटमुकुटनीराजितपदाम् ।।२२।।

त्वया हृत्वा वामं वपुरपरितृप्तेन मनसा
शरीरार्धं शंभोरपरमपि शंके हृतमभूत् ।
यदेतत् त्वद्रूपं सकलमरुणाभं त्रिणयनं
कुचाभ्यामानम्रं कुटिलशशिचूडालमुकुटम् ।।२३।।

जगत्सूते धाता हरिरवति रुद्रः क्षपयते
तिरस्कुर्वन्नेतत्स्वमपि वपुरीशःतिरयति ।
सदापूर्वः सर्वं तदिदमनुगृह्णाति च शिवस्तवाज्ञामालम्ब्य

क्षणचलितयोर्धलतिकयोः ।।२४।।

त्रयाणां देवानां त्रिगुणजनितानां तव शिवे
भवेत्पूजा पूजा तव चरणयोर्या विरचिता ।

तथा हि त्वत्पादोद्वहनमणिपीठस्य निकटे
स्थिता ह्येते शश्वन्मुकुलितकरोत्तंसमकुटाः ।।२५।।

विरिञ्चिः पञ्चत्वं व्रजति हरिराप्नोति विरतिं
विनाशं कीनाशो भजति धनदो याति निधनम् ।
वितनद्रीः माहेन्द्रीविततिरपि संमीलितदृशा
महासंहारेऽस्मिन्विहरति सति त्वत्पतिरसौ ।।२६ ।।

सुधामप्यास्वाद्य प्रतिभयजरामृत्युहरिणी
विपद्यन्ते विश्वे विधिशतमखाद्या दिविषदः ।
करालं यत्क्ष्वेलं कबलितवतः कालकलना
न शंभोस्तन्मूलं तव जननि ताटंकमहिमा ।।२७ ।।

जपो जल्पः शिल्पं सकलमपि मुद्राविरचना
गतिः प्रादक्षिण्यक्रमणमशनाद्याहुतिविधिः ।
प्रणामः संवेशः सुखमखिलमात्मार्पणदृशा
सपर्यापर्यायस्तव भवतु यन्मे विलसितम् ।।२८।।

ददाने दीनेभ्यः श्रियमनिशमात्मानुसदृशीममन्दं
सौन्दर्यप्रकटमकरन्दं विकिरति ।
तवास्मिन्मन्दारस्तबकसुभगेयातु चरणे
निमज्जन्मजीवः करणचरणः षट्चरणताम् ।।२९ ।।

किरिटं वैरिञ्चं परिहर पुरः कैटभभिदः
कठोरे कोटीरे स्खलसि जहि जम्भारिमकुटम् ।

प्रणमेष्वेतेषु प्रसभमुपयातस्य भवनं
भवस्याभ्युत्थाने तव परिजनोक्तिर्विजयते ।।३०।।

चतुःषष्ट्या तन्त्रैः सकलमतिसंधाय भुवनं
स्थितस्तत्तत्सिद्धिप्रसवपरतन्त्रैः पशुपतिः ।

पुनस्त्वन्निर्बन्धादखिलपुरुषार्थैकघटनास्वतन्त्रं
ते तन्त्रं क्षितितलमवातीतरदिदम् ।।३१।।

शिवः शक्तिः कामः क्षितिरथ रविः शीतकिरणः
स्मरो हंसः शक्रस्सदनु च परा मारहरयः ।
अमी हल्लेखाभिस्तिसृभिरवसानेषु घटिताः
भजन्ते वर्णास्ते तव जननि नामावयवताम् ।।३२।।

स्मरं योनिं लक्ष्मी त्रितयमिदमादौ तव मनोनिधायैके
नित्ये निरवधिमहाभोगरसिकाः ।
भजन्ति त्वां चिन्तामणिगुणनिबद्धाक्षवलयाः
शिवाग्नौ जुह्वन्तः सुरभिघृतधाराऽऽहुतिशतैः ।।३३।।

शरीरं त्वं शंभोः शशिमिहिरवक्षोरुहयुगं
तवात्मानं मन्ये भगवति नवात्मानमनघम् ।
अतः शेषः शेषीत्ययमुभयसाधारणतया
स्थितः संबन्धो वां समरसपरानन्दपरयोः ।।३४ ।।

मनस्त्वं व्योम त्वं मरुदसि मरुत्सारथिरसि
त्वमापस्त्वं भूमिस्त्वयि परिणतायां न हि परम् ।

त्वमेव स्वात्मानं परिणमयितुं विश्ववपुषा
चिदानन्दाकारं शिवयुवतिभावेन बिभृषे ।।३५॥

तवाधारे मूले सह समयया लास्यपरया
नवात्मानं मन्ये नवरसमहाताण्डवनटम् ।
उभाभ्यामेताभ्यामुदयविधिमुद्दिश्य दयया
सनाथाभ्यां जज्ञे जनकजननीमजगदिदम् ।।३६ ।।

तव स्वाधिष्ठाने हुतवहमधिष्ठाय निरतं
तमीडे संवर्तं जननि महतीं तां च समयाम् ।
यदालोके लोकान्दहति महति क्रोधकलिते
दयार्द्रा या दृष्टिः शिशिरमुपचारं रचयति ।।३७ ।।

तडित्वन्तं शक्त्या तिमिरपरिपन्थिस्फुरणया
स्फुरन्नानारत्नाभरणपरिणद्धेन्द्रधनुषम् ।

तव श्यामं मेघं कमपि मणिपूरैकशरणं
निषेवे वर्षन्तं हरमिहिरतप्तं त्रिभुवनम् ।।३८।।

समुन्मीलत्संवित्कमलमकरन्दैकरसिकं
भजे हंसद्वन्द्वं किमपि महतां मानसचरम् ।
यदालापादष्टादशगुणितविद्यापरिणतिः
यदादत्ते दोषाद् गुणमखिलमद्भ्यः पय इव ।।३९ ।।

विशुद्धौ ते शुद्धस्फटिकविशदं व्योमजनक
शिवं सेवे देवीमपि शिवसमानव्यवसिताम् ।

ययोः कान्त्या यान्त्या शशिकिरणसारूप्यसरणे:
विधूतान्तर्ध्वान्ता विलसति चकोरीव जगती ॥४०।।

तवाज्ञाचक्रस्थं तपनशशिकोटिद्युतिधरं
परं शंभुं वन्दे परिमिलितपार्श्वं परचिदा ।
यमाराध्यन्भक्त्या रविशशिशुचीनामविषये
निरालोकेऽलोके निवसति हि भालोकभुवने ॥४१॥

(THE BLISSFUL WAVE)

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं
न चेदेवं देवो न खलु कुशलं स्पन्दितुमपि ।
अतस्त्वामाराध्यां हरिहरविरिञ्चादिभिरपि
प्रणन्तुं स्तोतुं वा कथमकृतपुण्यः प्रभवति ।। १ ।।

1. Sivah saktya yukto yadi bhavati saktah prabhavitum
na ched evam devo na khalu kusalah spanditum api;
Atas tvam aradhyam hari-haraivirinchadibhir api
pranantum stotum va katham a-krta-punyah prabhavati.

Siva is able to create only when He is united with Sakti. Without Her, He (the Deva) will be unable even to Make a little movement. How can I, an unworthy, bow down to Thee or praise Thee, who art worshipped by Hari, Hara, Virinchi and others?

तनीयांसं पांसं तव चरणपङ्केरुहभवं
विरिञ्चिः संचिन्वन्विरचयति लोकानविकलम् ।
वहत्येनं शौरिः कथमपि सहस्त्रेण शिरसा
हरः संक्षुद्यैनं भजति भसितोलनविधिम् ।। २ ।।

2. Tanivamsam pamsum tava charana-panke-ruhabhavam
virinchih samchinvan virachayati lokan a-vikalam;
Vahaty enam saurih katham api sahasrena sirasam
harah samkshudyainam bhajati bhasitoddhulanavidhim.

Brahma (Virinchi) created the worlds from the small particles of dust which he took from Thy lotus feet. Souri (Vishnu), in the form of Adishesha—the serpentsupports them on his thousand heads with all His great strength; and Hara (Siva) reduces them to ashes and besmears Himself with these ashes.

अविद्यानामन्तस्तिमिरमिहिरद्वीपनगरी
जडानां चैतन्यस्तबकमकरन्दस्तुतिझरी ।
दरिद्राणां चिन्तामणिगुणनिका जन्मजलधौ
निमग्नानां दंष्ट्रा मुररिपुवराहस्य भवति ।। ३ ।।

3. Avidyanam antas-timira-mihira-dvipa-nagar
jadanam chaitanya-stabaka-makaranda-srutijhari;
Daridranam chinta-mani-gunanika janma-jaladhau
nimagnanam damshtra mura-ripu-varahasya bhavati

Thou art the effulgent light which dispels the inner darkness (ignorance) of the unwise. Thou art the stream flowing with the honey of consciousness for the ignorant. Thou art the rosary of Chintamani jewels for the poor and the tusk of the boar (incarnated) Muraripu for those who are immersed in the ocean of births and deaths.

त्वदन्यः पाणिभ्यामभयवरदो दैवतगणस्त्वामेका

नैवासि प्रकटितवराभीत्यभिनया ।

भयात्रातुं दातुं फलमपि च वाञ्छासमधिकं

शरण्ये लोकानां तव हि चरणावेव निपुणौ ।। ४ ।।

4. Tvad anyah panibhayam abhaya-vara-do daivathaganas

tvam eka naivaasi prakatitha-varaabhity abhinaya;

Bhayatt tratum daatum phalam api cha vancha-samadhikam

saranye lokanam tava hi charanaav eva nipunau.

All other bands of Devas bestow boons and dispel fear with both their hands; but Mother, O Protectress of the worlds! Though Thou dost not hold emblems of bestowing a boon or giving shelter, with Thy lotus feet, Thou canst alone protect and grant more gifts than longed for.

हरिस्त्वामाराध्यप्रणतजनसौभाग्यजननी

पुरा नारीभूत्वा पुररिपुमपि क्षोभमनयत् ।

स्मरोऽपि त्वां नत्वा रतिनयनलेह्येन वपुषा

मुनीनामप्यन्तः प्रभवति हि मोहाय महताम् ।। ५ ।।

5. Haris tvam aradhyapranatha-jana-saubhagyajananim

pura naaribhutva pure-ripum api kshobham-anayat;

Smaro'pi tvam natva rati-nayana-lehyena vapusha

muninaam-apyanthah prabhavati hi mohaya mahataam.

In days of yore Hari, having adored Thee, who grantest prosperity to Thy devotees, assumed the form of a woman and excited even Siva, the Destroyer of the three cities. Smara also through Thy worship was able to generate passion even in great sages by his beautiful body which delighted the eyes of Rati.

धनुः पौष्पं मौर्वी मधुकरमयी पञ्च विशिखा
वसन्तः सामन्तो मलयमरुदायोधनरथः ।
तथाऽप्येकः सर्वं हिमगिरिसुते कामपि कृपामपाङ्गात्ते
लब्ध्वा जगदिदमनङ्गो विजयते ।। ६ ।।

Dhanuh pauspam maurvi madhu-kara-mayi pancha visikhaa
vasantah samanto malaya-marud ayodhanarathah;
Tatha py ekah sarvam hima-giri-sute kam api kripam
apangat te labdhva jagad idam anango vijayate.
O Daughter of the Himalayas! (O Parvathi), the bodiless cupid (Kama), all alone, with a bow of flowers, a bow string of bees, five flowery arrows, spring as his charioteer, the breeze of Malaya mountains as the war-chariot, conquers the whole world having been favoured with a gentle side-glance from Thine eyes.

क्वणत्काञ्चीदामा करिकलभकुम्भस्तननता
परिक्षीणा मध्ये परिणतशरच्चन्द्रवदना ।
धनुर्बाणान्पाशं सृणिमपि दधाना करतलैः
पुरस्तादास्तां नः पुरमथितुराहोपुरुषिका ।।

Kvanat-kanch-dama kari kalabha kumbha sthananata
parikshina madhye parinatha-saracchandra-vadana;
Dhanurbanan-pasam srinim-api dadhanaa karatalaih
purastad-astam nah puramathitur aho purushika.”

May She, who is the pride of Siva, appear before us with tinkling bells around her slender waist, with rounded breasts like the temples of young elephants, Her face resplendent like the full moon, holding bow, arrow, noose and spear in Her hands.

सुधासिन्धोर्मध्ये सुरविटपिवाटीपरिवृते
मणिद्वीपे नीपोपवनवति चिन्तामणिगृहे ।
शिवाऽऽकारे मञ्चे परमशिवपर्यङ्कनिलयां
भजन्ति त्वां धन्या: कतिचन चिदानन्दलहरीम् ।। ८ ।।

8. Sudha-sindhor-madhye sura-vitapi vaati-parivrite
mani-dvipe nipopavana-vati chintamani-grihe;
Sivakare manche parama-siva-paryanka-nilayam
bhajanti tvam dhanyah kati-chana chidananda-laharim.

Blessed are the few who adore Thee, the wave of absolute consciousness and absolute bliss, whose resting place is that couch which is Parama Siva, whose pedestals are the Sivas in the house of Chintamani jewels, beautifully constructed in the island of gems in the centre of the ocean of nectar, having a garden of Nipa trees and surrounded by a grove of celestial trees.

महीं मूलाधारे कमपि मणिपूरे हुतवहं
स्थितं स्वाधिष्ठाने हृदि मरुतमाकाशमुपरि ।
मनोऽपि भ्रूमध्ये सकलमपि भित्वा कुलपथं
सहस्रारे पद्मे सह रहसि पत्या विहरसे ।। ९ ।।

9 Mahim muladhare kam-api manipurer huta-vaham
sthitham swadhisthane hridi marutam-akasam-upari;
Mano'pi bhrumadhye sakalam-api bhitva kula-patham
sahasrare padme saha rahasi patya viharase.

O Devi! Having pierced earth in Muladhara, fire in Swadhisthana, water in Manipura, air in Anahata, ether above in Vishuddha and Manas between the eye-brows in Ajna and having thus passed through the entire Kula way, Thou sportest in secret with Thy consort Parama Siva, all alone in the thousand petalled lotuses, Sahasrara.

सुधाधाराऽऽसारैश्चरणयुगलान्तर्विगलितैः
प्रपञ्चं सिञ्चन्ती पुनरपि रसाम्नायमहसः ।
अवाप्य स्वां भूमिं भुजगनिभमध्युष्टवलयं

स्वमात्मानं कृत्वा स्वपिषि कलकण्डे कुहरिणि ।। १० ।।

10. Sudha-dhara-sarais-charana-yugalaantar-vigalitaihi
prapancham sinchanti punar-api rasamnaya -mahasah;
Avapya svam bhumim bhujaga-nibham adhyushta-valayam
svam-atmanam kritwa swapishi kula-kunde kuharini.

(O Mother Divine!) Sprinkling a shower of nectar which flows from Thy two feet over the manifestation formed of six Chakras, regaining Thy original abode and assuming Thine own form, serpent-like with three and a half coils. Thou sleepest in the hollow of the Kulakunda.

चतुर्भि: श्रीकण्ठैः शिवयुवतिभिः पञ्चभिरपि
प्रभिन्नाभि: शंभोनवभिरपि मूलप्रकृतिभिः ।
चतुश्चत्वारिंशद्वसुदलकलाश्रत्रिवलयत्रिरेखाभिः
सार्धं तव शरणकोणाः परिणताः ।। ११ ।।
11. Chaturbbhi sree kanthaihi shiva yuvathibhih panchabhir api
prabhinnabhih sambhor navabhir api mula prakribhih; Chatus-chatvarimsad-
vasusudala-kalasra-trivalaya
tri-rekhabhih sardham tava sarana-konah parinatah.

Four Srikanthas joined with five Siva Yuvathisthese, the nine Prakritis of Siva forming forty four angles and (two) lotuses of eight and sixteen petals respectively, three concentric circles and three parallel lines make up the corners of thy mansion.

त्वदीयं सौन्दर्यं तुहिनगिरिकन्ये तुलयितुं
कवीन्द्राः कल्पन्ते कथमपि विरिञ्चिप्रभृतयः ।
यदालोकौत्सुक्यादमरललना यान्ति मनसा
तपोभिर्दुष्प्रापामपि गिरिशसायुज्यपदवीम् ।। १२ ।।

12. Tvadiyam saundaryam tuhina giri kanye tulayitum kavindrah kalpante katham api virinchi prabhrutayah:
Yad alokautsukyad amara lalana yanti manasa tapobhir dus prapam api girisa sayujya padavim.

O Daughter of the snowy mountain! Great poets like Brahma and the other great Devas (Vishnu and Siva) are not able to imagine Thy beauty. The Devis attain that union with Siva which is not to be gained through austerities by meditating on Thy beauty.

नरं वर्षीयांसं नयनविरसं नर्मसु जडं
तवापाङ्गालोके पतितमनुधावन्ति शतशः ।
गलद्वेणीबन्धाः कुचकलशविस्रस्तसिचया
हठात्त्रुट्यत्काञ्च्यो विगलितदुकूला युवतयः ।।१३।।

13. Naram varsiyamsam nayana virasam narmasu jadam
tavapangaloke patitam anudhavanti satasah;
Galad veni bandhah kucha kalasa visrasta sichaya
hathat trutyat kanchyo vigalita dukula yuvatayah.

If only a side-glance from Thine eyes falls on a blind old man incapable of love, then hundreds of young women will follow him with loosened hair, their upper garments slipping off their breasts rounded like pitches, and their girdles and lower cloth falling off about them.

क्षितौ षट्पञ्चाशद्विसमधिकपञ्चाशदुदके
हताशे द्वाषष्टिश्चतुरधिकपञ्चाशदनिले ।
दिवि द्विःषट्त्रिंशन्मनसि च चतुःषष्टिरिति ये
मयूखास्तेषामप्युपरि तव पादाम्बुजयुगम् ।। १४ ।।

14. Kshitau sat-panchasad visamadhika panchasad-udake
hutase dva-satis-chatur-adhika-panchasad-anile;
Divi dvih sat trimsan manasi cha chatuh sastir iti ye
mayukhas thesam api upari tava padambu ja yugam.

Oh Mother! There are fifty-six rays of the earth, fifty-two of water, sixty-two of fire, fifty-four of air, seventy-two of ether and sixty-four of mind; but Thy lotus feet shine above them all.

शरज्ज्योत्स्नाशुभ्रां शशियुतजटाजूटमुकुटां
वरत्रासत्राणस्फटिकघटिकापुस्तककराम् ।
सकृन्नत्वा नत्वा कथमिव सतां संनिदधते
मधुक्षीरद्राक्षामधुरिमधुरीणाः फणितयः ।।१५।।

15. Saraj jyotsna subhram sasi yuta jata juta mukutam
vara trasa trana sphatica ghunika pushtaka karam;
Sakrn na tva natva katham iva satam samnida dhate
madhu ksira draksa madhurima dhurinah phanti tayah.

Sages are endowed with a speech as sweet as honey, milk and the juice of grape, having bowed to Thee, who art shining as the autumnal moonlight, on whose head of coiled and matted hair is the moon, who in two hands which are capable of bestowing boons and dispelling fear, holds a book and a crystal rosary

कवीन्द्राणां चेत:कमलवनबालातपरुचिं
भजन्ते ये सन्त: कतिचिदरुणामेव भवतीम् ।
विरिञ्चिप्रेयस्यास्तरुणतरशृङ्गारलहरीगभीराभिर्वाग्भिर्विदधति
सतांरञ्जनममी ।।१६।।

16. Kavindranamcetah kamala vana balatapa ruchim
bhajante ye santah kati chid arunam eva bhavatim;
Vrinchi preyasyas taruna tara sringara lahari
gabhirabhir vagbhir vidadhati satam ranganamami.

The wise men worship Thee, who art crimson-coloured and resplendent as the morning sun shining in the lotus-grove of the heart of great poets, delight all men with their speeches full of waves of tender passion proceeding from Saraswati.

सवित्रीभिर्वाचां शशिमणिशिलाभङ्गरुचिभिर्वशिन्याद्याभिस्त्वां
सह जननि संचिन्तयति यः।
स कर्ता काव्यानां भवति महतां भङ्गिरुचिभिः
वचोभिर्वाग्देवीवदनकमलामोदमधुरैः ।।१७।।

17. Savitribhir vacham sasi mani sila bhanga. ruchibhih
vasiny adyabhis tvam saha janani sam Chinta yati yah;
Sa karta kavyanam bhavati mahatam bhangi ruchibhih
vachobhir vag devi vadana kamalamoda madhuraih.

O Mother! He who contemplates on Thee along with Vashini and other eloquence-givers, who are brilliant like the moostone (Chandra-Kanta-Mani), becomes a great poet, whose words, charming in their expression, are sweet with the odour of the lotus-mouth of Sataswati.

तनुच्छायाभिस्ते तरुणतरणिश्रीसरणिभिदिवं
सर्वामुर्वीमरुणिमनिमग्नां स्मरति यः ।
भवन्त्यस्य त्रस्यदनहरिणशालीननयना:
सहोर्वश्या वश्या: कति कति न गीर्वाणगणिकाः ॥१८॥

18. Tanuc-chayabhis te taruna-tarani-sri-saranibhir
divam sarvam urvim arunima-nimagnam smarati yah;
Bhavanty asya trasyad-vana-harina-salina-nayanah
sahorvasya vasyah kati kati na girvana-ganikah.

He, who conceives the entire Heaven and Earth as bathed in Thy gracious form's brilliance like unto that of the rising sun, subdues many celestial damsels inclusive of Urvasi with the bashful eyes like those of forest deer.

मुखं बिन्दुं कृत्वा कुचयुगमधस्तस्य तदधो
हरार्धं ध्यायेद्यो हरमहिषि ते मन्मथकलाम् ।
स सद्यः संक्षोभं नयति वनिता इत्यतिलघु
त्रिलोकीमप्याशु भ्रमयति रवीन्दुस्तनयुगाम् ।।१९।।

19. Mukham bindum krtva kucha-yugam adhas tasya tad-adho
harardham dhyayed yo hara-mahishi te manmatha-kalam;
Sa sadhay samkshobham nayati vanita ity ati-laghu
tri-lokim apy asu bhramayati ravindu-stanayugam.

O Queen of Hara! Whoever contemplates on Thy Manmathakala taking the Bindu to be the face, that which is below it to be the breasts, and that below these (on Hakarardha) to be one half of Hara (i.e., a triangle), at once subjugates women. But this is a very trifling thing for him, as he can move even Triloki (the three worlds) whose breasts are the sun and the moon.

किरन्तीमङ्गेभ्यः किरणनिकुरुम्बामृतरसं
हृदि त्वामाधत्ते हिमकरशिलामूर्तिमिव यः ।
स सर्पाणां दर्प शमयति शकुन्ताधिप इव
ज्वरप्लुष्टान्दृष्ट्या सुखयति सुधाऽऽधारसिरया ।।२०।।

20. Kirantim angebhyah kirana-nikurumbamrta-rasam
hrdi tvam adhatte hima-kara-sila-murtim iva yah;
Sa sarpanam darpam samayati sakuntadhipa iva
jvara-plustan drstya sukhayatisudha dharasiraya.

He who in his heart contemplates on Thee, who diffusest from all parts of Thy body nectar in the from of rays, as an image carved out of a moonstone subdues the pride of serpents like the bird king Garuda and cures those afflicted with fever by his mere look which sheds cooling nectar.

तडिल्लेखातन्वीं तपनशशिवैश्वानरमयीं
निषण्णां षण्णामप्युपरि कमलानां तव कलाम् ।
महापद्माटव्यां मृदितमलमायेन मनसा
महान्तः पश्यन्तो दधति परमाह्लादलहरीम् ।।२१।।

21. Tadil lekha-tanvim tapana-sasi-vaisvanara-mayim
nisannam sannam apy upari kamalanam tava kalam;
Maha-pandmatavyam mrdita-mala-mayena manasa
mahantah pasyanto dadhati paramahlada-laharim.

Eminent men, who with their minds devoid of Maya (impurity and illusion), behold very easily Thy Kala, slender as a flash of lightning, of the essence of the sun, the moon, and the fire, placed in the 'Forest of the Great Lotus' above the six lotuses, are immersed in the wave of supreme bliss.

भवानि त्वं दासे मयि वितर दृष्टिं सकरुणामिति
स्तोतुं वाञ्छन्कथयति भवानि त्वमिति यः ।
तदैव त्वं तस्मै दिशसि निजसायुज्यपदवीं
मुकुन्दब्रह्मेन्द्रस्फुटमुकुटनीराजितपदाम् ।।२२।।

22. Bhavani tvam dase mayi vitara drstim sa-karunam
iti stotum vanchan kathavati bhavani tvam iti yah;
Tadaiva tvam tasmai disasi nija-sa-yujya-padavim
tunda-brahmendra-sphuta-mukuta-nirajitapadam.

The devotee who whises to pray to Thee thus, "Oh Bhavani! Mayest Thou cast Thy merciful glance on me, Thy servant" and says but only, "Oh Bhavani mayest Thou—" on him immediately Thou—whose feet are bowed by the brilliant crowns of Mukunda, Brahma and Indra-bestowest Thine Sayujya state.

त्वया हृत्वा वामं वपुरपरितृप्तेन मनसा
शरीरार्धं शंभोरपरमपि शंके हृतमभूत् ।
यदेतत् त्वद्रूपं सकलमरुणाभं त्रिणयनं
कुचाभ्यामाननं कुटिलशशिचूडालमुकुटम् ।।२३।।

23. Tvaya hrtva vamam vapur a paritrptena manasa
sarirardham sambhor aparam api sanke hirtam abhut;
Yadetat tvad-rupam sakalam arunabham tri-nayanam
kuchabhyam anamram kutila-sasi-chudala-mukutam.

Thou hast got the left half of Shambhu's body and yet Thy mind, I think, is still dissatisfied. It appears that Thou hast taken the other part also, for Thout art now red and three-eyed and slightly bent with the weight of the breasts and Thou art crowned with the crescent-moon.

जगत्सूते धाता हरिरवति रुद्रः क्षपयते
तिरस्कुर्वन्नेतत्स्वमपि वपुरीश:तिरयति ।
सदापूर्वः सर्वं तदिदमनुगृह्णाति च शिवस्तवाज्ञामालम्ब्य
क्षणचलितयोर्भ्रूलतिकयोः ।।२४ ।

Jagat sute dhata harir avati rudrah kshapayate
tiras-kurvann etat svam api vapur isas tiraya ti;

Sada-purvah sarvam tad idam anugrhnati cha sivas
tavajnam alambya kshana-chalitayor bhru-latikayoh.
At Thy command, given by a slight motion of Thine eye-brows, Brahma creates the world, Hari sustains it and Rudra destroys it; Isha causes his own form to vanish also, and Sadasiva withdraws all objects into Himself.

त्रयाणां देवानां त्रिगुणजनितानां तव शिवे
भवेत्पूजा पूजा तव चरणयोर्या विरचिता ।
तथा हि त्वत्पादोद्वहनमणिपीठस्य निकटे
स्थिता ह्येते शश्वन्मुकुलितकरोत्तंसमकुटाः ॥२५॥

25. Trayanam devanam tri-guna-janitanam tava sive

bhavet puja puja tava charanayor ya virachita;
Tatha hi tvat-padodvahana-mani-pithasya nikate
sthitha hyete sasvan mukulita-karottamsa-kukutah.

O Spouse of Siva! The worship of Thy two feet is the worship of the three Devas (Brahma, Vishnu and Rudra) born of the three Gunas (Rajas, Sattva and Tamas). These Devas ever stand in obeisance with folded hands on their crowns, near the jewelled seat on which Thy feet rest.

विरिञ्चिः पञ्चत्वं व्रजति हरिराप्नोति विरतिं
विनाश कीनाशो भजति धनदो याति निधनम् ।

वितन्द्रीः माहेन्द्रीविततिरपि संमीलितदृशा
महासंहारेऽस्मिन्विहरति सति त्वत्पतिरसौ ॥२६ ।।

26. Virinchih panchatvam vrajati harir apnoti viratim
vinasam kinaso bhajati dhana-do yati nidhanam;
Vi-tandri maahendri vitatir api sammilaitadrisą
maha-samhare 'smin viharati sati tvat-patir asau.

O Queen of Chastity! Thy spouse alone exists at the time of the great deluge. Brahma, Hari, Kinasu (Yama), Kubera, die; and even the ever-wakeful eyes of Mahendra (Indra) close (for ever).

सुधामप्यास्वाद्य प्रतिभयजरामृत्युहरिणीं
विपद्यन्ते विश्वे विधिशतमखाद्या दिविषदः ।
करालं यत्क्ष्वेलं कबलितवतः कालकलना
न शंभोस्तन्मूलं तव जननि ताटंकमहिमा ।।२७॥

27. Sudham apy asvadya pratibhaya-jara-mrtyu-harinim
vipadyante visve vidhi-sata-makhadya divisadah;
Karalam yat kshvelam kabalitavatah kala-kalana
na sambhos tan-mulam tava janani tatanka-mahima.

O Mother! All the Devas (like) Brahma, Indra, etc., perish though they have drunk the. nectar which destroys the fear of the enemies, old age and death.But Siva who drank even virulent poison did not die on account of the peculiar greatness of Thy ear-ornaments iny (Tatankas).

जपो जल्प: शिल्पं सकलमपि मुद्राविरचना
गतिः प्रादक्षिण्यक्रमणमशनाद्याहुतिविधिः ।
प्रणामः संवेशः सुखमखिलमात्मार्पणदृशा
सपर्यापर्यायस्तव भवतु यन्मे विलसितम् ।।२८ ।।

28. Japo jalpah silpam sakalam api mudra-virachana
gatih pra-dakshinya-kramana masanady ahuti-vidhih;
Pranamah samvesah sukham akhilam atmarpana-dasa
saparya-paryayas tava bhavatu yan me vilasitam.

O Mothere! May all my speech (and idle talks) be recitation of Mantra (Japa); may all actions of my hand be the performing of ritual gesture (Mudra) (in Thy worship); may all my eating, etc., be the offering of oblations unto Thee; may my lying down be prostration before Thee, may all my pleasures be as dedicating my entire self unto Thee. Whatever I do, may it be taken as Thy worship.

ददाने दीनेभ्यः श्रियमनिशमात्मानुसदृशीममन्दं
सौन्दर्यप्रकरमकरन्दं विकिरति ।
तवास्मिन्मन्दारस्तबकसुभगे यातु चरणे
निमज्जन्मज्जीवः करणचरण: षटचरणताम् ।।२९ ।।

Dadane dinebhyah sriyam anisam athmanusadrsım
amandam saundarya prakara makarandam vikirati;
Tavasmin mandara stabaka su bhaga yatu charane
Nimajjan maj-jivah karana charanah shat charanatam.

O Mother! May I, with my six organs as my feet, be. as it were, the six-footed (bee) and may seek Thy feet which always give prosperity to the poor, which Thou alone can. Thy feet, lovely like a cluster of Mandara flowers, shed abundant honey of beauty.

किरिटं वैरिञ्चं परिहर पुरः कैटभभिदः ।
कठोरे कोटीरे स्खलसि जहि जम्भारिमकुटम् ।
प्रणमेष्वेतेषु प्रसभमुपयातस्य भवनं
भवस्याभ्युत्थाने तव परिजनोक्तिर्विजयते ।।३०।।

30. Kiritam vairincham parihara purah kaitabha-bhidah
katore kotire skhalasi jahi jambhari-mukutam;
Pranamreshy eteshu prasabham upayatasya bhavanam
bhavasyabyhayutthane tava parijanoktir vijayate.

When all of a sudden Thou startest to receive Bhava who had come to Thy abode, while Brahma, Vishnu and Indra lay prostrate before Thee, Thy attendants warn Thee and say, "Pray, avoid the crown of Virinchi and Jambhari (Indra); take care lest Thou stublest on the hard crown of the slayer of Kaitabha (Vishnu)."

चतुःषष्ट्या तन्त्रैः सकलमतिसंधाय भुवनं
स्थितस्तत्तत्सिद्धिप्रसवपरतन्त्रैः पशुपतिः ।
पुनस्त्वन्निर्बन्धादखिलपुरुषार्थैकघटनास्वतन्त्रं
ते तन्त्रं क्षितितलमवातीतरदिदम् ।।३१।।

31. Chatuh-shashtya tantraih sakalam atisamdhaya bhuvanam
sthitas tat-tat-siddhi-prasava-paratantraih pasupathih;
Punas tvan-nirbandha akhila-purusharthaika-ghatanasva-tantram
te tantram ksiti-talam avatitarad idam.

Pasupathi having deluded the whole world with the sixty-four Tantras, which have the sole purpose of bestowing the Siddhis in which each of these Tantras deal, has once again brought down to this world, on account of Thy persuation, Thy Tantra which is Svatantra, which confers all the four aims of human existence.

शिवः शक्तिः कामः छितिरथ रविः शीतकीरणः
स्मरो हंसः शक्रस्सदनु च परा मारहरयः ।
अमी हल्लेखाभिस्तिसृभिरवसानेषु घटिताः
भजन्ते वर्णास्ते तव जननि नामावयवताम् ।।३२।।

32. Sivah saktih kamah khsitir atha ravih sita-kiranah
smaro hamsah sakras tad-anu cha para mara-harayah;
Ami hrl-lekhabhis tisrbhir avasaneshu ghatitah
bhajante varnas te tava janani namavayavatam.

O Mother! Siva, Sakti, Kama and Shiti; and then, Ravi Sita Kirana, Smara, Hamsa and Sakra; and then, para, mara and Hari; these (three sets of) syllables, when joined severally at their ends with the three Hrillekhas (Hrim) make up Thy name.

स्मरं योनिं लक्ष्मी त्रितयमिदमादौ तव मनोनिधायैके
नित्ये निरवधिमहाभोगरसिकाः ।
भजन्ति त्वां चिन्तामणिगुणनिबद्धाक्षवलयाः
शिवाग्नौ जुह्वन्तः सुरभिघृतधाराऽऽहुतिशतैः ॥३३ ।।

33. Smaram yonim lakhsmim tri-tayam idam adau tava manor
nidhayaike nitye nir-avadhi-maha-bhoga-rasikah;
Bhajanti tvam chinta-mani-guna-nibaddhaksha-valayah
siva-gnau juhvantah surabhi-ghrta-dhara-hutisataih.

O Goddess Eternal! Those who intensely desire for the enjoyment of liberation place “Smara", "Yoni" "Lakshmi” before Thy Mantra and worship Thee chanting Thy name, with hundreds of oblations, with streams of Surabhi's ghee on the fire of Siva and attain liberation in the Sabdha Brahman who is Chit, associated with the Gunas (Sattva, Rajas, and Tamas).

शरीरं त्वं शंभोः शशिमिहिरवक्षोरुहयुगं
तवात्मानं मन्ये भगवति नवात्मानमनघम् ।
अत: शेषः शेषीत्ययमुभयसाधारणतया
स्थितः संबन्धो वां समरसपरानन्दपरयोः ।।३४।।

34. Sariram tvam samboh sasi-mihira-vaksho-ruha-yugam
tavatmanam manye bhagavati navatmanam an agham;
Atah seshah seshity ayam ubhaya-sadharanataya
sthitah sambandho vam sama rasa parananda parayoh.

O Bhagavti! Thou art the body of Sambhu with the Sun and the Moon as the breasts. I think Thou art the All-pervading stainless. Hence the relationship as part and as whole is the nature common to ye both, and the same Lordship and the same transcendental Bliss.

मनस्त्वं व्योम त्वं मरुदसि मरुत्सारथिरसि
त्वमापस्त्वं भूमिस्त्वयि परिणतायां न हि परम् ।
त्वमेव स्वात्मानं परिणमयितुं विश्ववपुषा
चिदानन्दाकारं शिवयुवतिभावेन बिभृषे ।।३५ ।।

35. Manas tvam vyoma tvam marud asi marut-sarathir asi
tvam apas tvam bhumis tvayi parinatayam na hi param;
Tvam eva svatmanam parinamayitum visva-vapusha
chid-anandakaram siva-yuvati-bhavena bibhrse.

O youthful spouse of Siva! Thou art the Mind, Ether, Air, Fire, Water and Earth. Thou hast transformed Thyself into the universe and there is nothing beyond. Thou hast manifest Thy consciousness and bliss in the form of the universe by Thy play.

तवाधारे मूले सह समयया लास्यपरया
नवात्मानं मन्ये नवरसमहाताण्डवनटम् ।
उभाभ्यामेताभ्यामुदयविधिमुद्दिश्य दयया
सनाथाभ्यां जज्ञे जनकजननीमज्जगदिदम् ।।३६॥

Tavadhare mule saha samayaya lasya-paraya
Navatmanam manye nava rasa maha tandava natam;
Ubhabhyam etabhyam ubaya-vidhim uddisya dayaya
sanathabhyam jajne janaka-janani-maj jagad idam.

I salute in the Muladhara the Deity dancing the great Tandava in which He displays the nine sentiments along with the Samaya. O Mother! This world recognised its father and mother in these two with their mercy for the act of creation.

तव स्वाधिष्ठाने हुतवहमधिष्ठाय निरतं
तमीडे संवर्त जननि महतीं तां च समयाम् ।

यदालोके लोकान्दहति महति क्रोधकलिते
दयार्द्रा या दृष्टिः शिशिरमुपचारं रचयति ।।३७ ।।

37. Tava svadhisthane huta-vaham adhisthaya niratam
tam ide samvartam janani mahatim tam cha samayam;
Yad-aloke lokan dahati mahati krodha-kalite
dayardra ya drishtih sisiram upacharam rachayati.

O Mother! | salute Him (Rudra) who dwells in the Svadhisthana, who presides over Agni-tattva as Sambarta. I also sing the glory of the great Samaya (Rudra Sakti). When Rudra consumes the worlds with the gaze of His mighty eyes pregnant with wrath, it is Thou, O Mother who dost assuage by Thine eyes moistened with pity.

तडित्वन्तं शक्त्या तिमिरपरिपन्थिस्फुरणया
स्फुरन्नानारत्नाभरणपरिणद्धेन्द्रधनुषम् ।
तव श्याम मेघं कमपि मणिपूरैकशरणं
निषेवे वर्षन्तं हरमिहिरतप्तं त्रिभुवनम् ।।३८ ।।

38. Taditvantam saktya timira-paripanthi-sphuranaya
sphuran-nana-ratnabharana-parinaddendra-dhanusham;
Tava syamam megham kam api mani-puraika-saranam
niseve varshantam hara-mihira-taptam tri-bhuvanam.

| worship the indescribable Vishunu abiding for ever in the Maipura, who is dark like the dark-blue rain-cloud, and His Sakti who adorns Him by Her darkness destroying effulgence, as lightning does the cloud. He showers His mercy on the three worlds scorched by the sun of Hara.

समुन्मीलत्संवित्कमलमकरन्दैकरसिकं
भजे हंसद्वन्द्वं किमपि महतां मानसचरम् ।
यदालापादष्टादशगुणितविद्यापरिणतिः
यदादत्ते दोषाद् गुणमखिलमद्भ्यः पय इव ।।३९॥

39. Samunmilt-samvit-kamala-makarandaika-rasikam
bhaje hamsa-dvandvam kim api mahatam manasa-caram;

Yadalapad asta-dasa-gunita-vidya-parinatih
Yad adatte doshad gunam akhilam adbhyah paya iva.

I worship in Thy Anahata Chakra that unique pair of swans who are Hang and Sah, swimming in the mind of the great, who subsist entirely on the honey of the blooming lotus of knowledge. The Sadhaka through meditation thereon acquires knowledge of the eighteen sciences and extracts all the good from the bad, (just as the swam sips) the milk alone from water (which dilutes it).

विशुद्धौ ते शुद्धस्फटिकविशदं व्योमजनकं
शिवं सेवे देवीमपि शिवसमानव्यवसिताम् ।
ययोः कान्त्या यान्त्या शशिकिरणसारूप्यसरणे:
विधतान्तर्वान्ता विलसति चकोरीव जगती ।।४०।।

40. Vishuddhau te suddha-sphatika-visadam vyomajanakam
sivam seve devim api siva-samana-vyavasitam;
Yayoh kantya yantya sasi-kirana-sarupya-saraneh
vidhutantar-dhvanta vilasati chakoriva jagati.

| worship in Thy Vishuddha lotus Siva, white and transparent as a crystal of ethereal form, and the Devi who is one with Him. The universe freed from its Internal darkness by their effulgence which resembles that of the rays of the moon delight as does the Chakori bird.

तवाज्ञाचक्रस्थं तपनशशिकोटिद्युतिधरं
परं शंभुं वन्दे परिमिलितपार्श्व परचिदा ।

यमाराध्यन्भक्त्या रविशशिशुचीनामविषये
निरालोकेऽलोके निवसति हि भालोकभुवने ॥४१ ।।

41. Tavajna-cakra-stham tapana-sasi-koti-dyuti-dharam
param sambhum vande parimilita-parsvam paracida;
Yam aradhyan bhaktya ravi-sasi-sucinam-a-visaye
nir-aloke' loka nivasati hi bha-loka bhavane.

I salute Param Sambhu abiding in Thy Ajna-chakra, shining like millions of suns and moon, whose left side is embraced by the supreme consciousness (Chit Sakti, mother of the world). By worshipping Him with all devotion one takes to the abode in the region of Light which needs no light and which is beyond the light of Sun, Moon and Fire.

Thank You